

A. J. Toynbee
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Toynbee, A.J. A study of history.

vol. I, 1934.

II 1934.

III

IV

V

VI

Oxford University Press.

p. 49. data + idea (specialism + generalization,
 "antithetic" yet complementary)

No collection of facts is ever complete, because the Universe is without bounds. And no synthesis or interpretation is ever final, because there are always fresh facts to be found after the first collection has been provisionally arranged.

This rhythm is native to thought in all its different channels. In the channel of Physical Science, we have seen that thought has recently passed out of a fact-finding phase into next phase of synthesis and interpretation. In the channel of historical thought, we may foresee that a corresponding transition from the fact-finding to the synthetic and interpretative activity is destined to take place to-day or to-morrow.

by Toynbee, 1929

Toynbee / 文化至上主義? Present unification
of the world on a Western basis is 世界主義 = 對
又 又 對 ... 241 - 貴沙田田田

p. 151. In the first place, his vision of the contemporary world must be confined to the economic and political planes of social life and must be inhibited from penetrating to the cultural plane, which is not only deeper but is fundamental. While the economic and political maps of the World have now been 'Westernized' almost out of recognition, the cultural map remains to-day substantially what it was before our Western Society ever started on its career of economic and political conquest. On this cultural plane, for those who have eyes to see, the lineaments of the four living non-Western civilizations are still clear.

21 100 171 society 2171 11:21 100 2171

Orthodox Christian or Byzantine Society

Islamic Society

Hindu Society

Far Eastern Society

彼"2" 'Unity of History' idea: 时代, 形等77

45E17M ('Relativity of Historical Thought') + 8.74

16. 227 p. 157 = Perhaps this survival of the misconception

现代, 轻视 "古代史代, 区分法 = 现代史代

p. 170

While the division between 'Ancient' and 'Modern' stands for the break between Hellenic and Western history, the division between 'Medieval' and 'Modern' merely stands for the transition from one chapter in Western history to another. the conventional formula 'Ancient + Medieval + Modern' is not only inadequate but misleading.

"古代史代 + 现代史代 = 1. Hellenic Society, internal proletariat + egocentric =, all human history, turning-point + 2. 1st 2nd 3rd, Western historian's 2nd 3rd 4th 5th 6th, 7th, 8th = conventional + 1 = 2nd + 1.

New Society / 新社会 / 新社会 — Hellenic Society 及び
Western Society の Christianity 及び 新社会の社会 =
「文明」, ('related civilization' / 新社会)

pp. 187. ⁻¹⁸⁸ We have seen that, if and when a civilization begins to lose its creative power, the people below its surface and beyond its borders, whom it is all the time irradiating with its influence and attracting into its orbit, begin to resist assimilation, with the result that the society which, in its age of growth, was a social unity with an ever expanding and always indefinite fringe, becomes divided against itself by the sharp lines of division between a dominant minority and an internal and an external proletariat. The minority, having lost the power to influence and attract, seeks instead to impose itself by force. The proletariat, inwardly alienated, remains in, but not of, the disintegrating society until the disintegration has gone so far that the dominant minority can no longer repress the efforts of the proletariat to secede. In the act of secession, at length accomplished, a new society is conceived.

'unrelated' civilizations not \neq 2144?

p. 188. ... but how are we to account for the emergence of the 'unrelated' civilizations? Ex hypothesi, they did not emerge through secessions from older societies of the same species. We can only suppose that they emerged through mutations of societies previously belonging to the sister species — that is, through mutations of primitive societies into civilizations. The supposition is in accord with chronology; for we know that the primitive species of societies had been in existence hundreds of thousands of years before the first civilizations came into existence. ... The supposition is also in accord with what we know about the general trend of Evolution, which normally proceeds from the simpler to the more complex. Finally, the supposition is virtually forced upon us by the absence of any alternative possibility ...

社会 = 社会 imitation を行ひ、 pioneer, creator と
follower と、 関係、 社会 primitive society と
civilization と、 関係、 ... 社会は、 10 人 2 人 3 人 ...

p. 191. It is a universal condition of social life that the majority of the members of any given society should be perpetually extending the narrow radius of their personal lives by living vicariously through the representative activities of a small number of their fellows; and the Division of Labour between this majority and this minority is inherent in the nature of Society itself.

The complement and antidote to the Division of Labour is social imitation or mimesis, which may be defined as the acquisition, through imitation, of social 'assets'—aptitudes or emotions or ideas—which the acquirers have not originated for themselves, and which they might never have come to possess if they had not encountered and imitated other people in whose possession these assets were already to be found. Mimesis, too, is a generic feature of social life. Its operation can be observed both in primitive societies and in

civilizations.

12 = primitive society = "mimesis" directed
backward towards the past i.e. custom = 107
"static" = 101 = 112 = civilized society = "mimesis"
directed towards creative personalities = 107
i.e. future = 107. i.e. 112 = "dynamic" = 112
(p. 192)

primitive society = 112 = 112 / 101 + $\frac{1}{10}$ or
humanism / 112 = 112.

p. 193. After all, the recumbent figures cannot
be paralytics in reality; for they cannot have
been born on the ledge, and no human muscles
but their own can have hoisted them to this
halting-place up the face of the precipice below.
So far from being paralytics, they must be seasoned
athletes who have successfully scaled the 'pitch'
below and are still taking a well-earned rest
from their recent labours. On the other hand,
their companions who are climbing at this moment
have only just left this same ledge and started
to climb the face of the precipice above; and,
since the next ledge is out of sight, we do not
know how high or how arduous this next 'pitch'
may be. We only know that it is impossible to
halt and rest before the next ledge, wherever
that may lie, is reached.

is p. 194 = "

By the time when we have come on the scene,
a majority of the climbers on the precipice
above our ledge have fallen to meet one or

other of the penalties of defeat — petrification or annihilation — and these are only a few to be seen still working their way upward. 2100
1st extinct civilization 2200 2. 2300 3. 2400

We have now followed out our simile far enough to have ascertained that the contrast between the static condition of primitive societies as we know them, and the dynamic motion of societies in process of civilization is not a permanent and fundamental point of difference, but an accident of the time and place of observation. All the primitive societies which we now observe at rest must once have been in motion; and all societies which have entered upon the process of civilization will come to rest by attaining (though more has attained it yet) the goal sooner, or later, in one way or another.

Civilization 1. 2100 2. 2200 3. 2300 4. 2400

p. 195

— To say that the creative minority of a civilization in growth has degenerated or atrophied into the dominant minority of a civilization in disintegration is only another way of saying that the society in question has relapsed from a dynamic activity into a static condition. Against this static condition, the secession of a proletariat is a dynamic reaction; and in this light we can see that, in the secession of a proletariat from a dominant minority, a new civilization is generated through the transition of a society from a static condition to a dynamic activity, just as it is in the mutation which produces a civilization out of a primitive society.

integration of his life for immense ages, provided the adaptation of his needs and powers to the environment continues substantially the same and no differentiation in his own life, or in that of his fellows, or in the external conditions of existence, call for a new effort to secure survival or for an advance to a further stage in his development.

* Murphy, J.: *Primitive Man: His essential Quest* (London 1927, Arnold) p. 26-27.

Murphy: *Primitive Man* 1927: 27-28 is the 2nd of 3 'resting phase' 'Integration of Instinct' 1927: 27-28 is *Primitive Humanity - level* 1927: 27-28 'Integration of Custom' 1927: 27-28 p. 206-207

62 *Instinct & Custom* 1927: 27-28
'Instinct' 1927: 27-28 'a reasoned action' 1927: 27-28.
'... it 'became automatic' - that is, 'became instinctive' - only through a long process of repetition.' Hieberton**

**
Hieberton, P. W. G.: *Problems of Instinct and Intelligence* (London 1928, Arnold) p. 268.

Integration of Custom: 27-28 Murphy: *Primitive Man* 1927: 27-28 p. 206-207

The strength of custom: the custom of the tribe, this ... in its adaptation to a stage of mental development in which the effort of action is referred to the more exacting effort of thought ... The result is the formation of a system of belief and practice which so dominates a great portion of mankind in all ages down to the present, and in its own way, so deeply unified, that it deserves to be called the Integration of Custom ... Its supreme disadvantage is that the mental effort to break through tribal traditions and age-long practices is as difficult as for the individual to conquer ingrained learned habits, and indeed much more so ... The tendency to act in habit has proved safe is stronger by far than the adventurous impulse to launch out upon the new and the unknown. This account for the innumerable centuries in the history of the race, the stagnation in which so many tribes remain for long periods. Self-preservation seems all on to end of instinct.

Thus Integration of Custom, Man's next and prolonged resting-place after the Integration of Instinct, is an illustration of the difficulty of maintaining the erect posture of the mind, and of the tendency to relapse to various forms of rest from mental strain and fatigue, which are characteristic of Primitive Man.

Differentiation = \rightarrow \rightarrow (Murphy p. 517)

p. 198

In considering for a little the stage of Differentiation, it may be noted that its characteristic feature is that an earlier Integration has been broken up and a new one has not yet been formed.

Any differentiation in this sense means that a larger range of phenomena and activities is observed to Man than before; and for a time they slide to pieces of his mind and of his practical endeavor to reduce them to some unity of mental comprehension or some form of unified life. He wanders about in the wide new field, trying many wrong paths and collisions, making many false integrations, before his unifying power is sufficiently developed to form the new and higher integration.

1000:1: 32 Hⁿ differentiation (moving phase)

100 Hⁿ + 1000 integration (resting phase)

100 Hⁿ + ?

differentiation on r. integration on 1000

100 Hⁿ + 1000

objectively existing and empirically observed
diversity of race. If we turn from France to
India, we there observe the converse phenomenon:
a sense of caste distinction, originally corresponding
to a diversity of race, which has perpetuated
itself long after the diversity of race would fast
faded if it has actually been obliterated.

the race is relatively scientific - 22. 10. 1907 in

p. 244

They (ethnologists) are beginning to entertain the
idea that the fundamental racial characters, when
extensively analysed and defined, may prove
to be nothing but an illuminating set of
classificatory distinctions, which have never
had any objective or independent existence
at all in real life.

Race theory, 18. 10. 1907 = 22. 10. 1907. 'A' non-white

1. 18. 10. Humanism. 18. 10. 1907.

p. 1-17 mankind, the fraction 1/10 is civilization
1/10 is 1/10 is 1/10, 1/10 is Black Race, 1/10
civilization, 1/10 is 1/10 is 1/10

p. 238 = We can attribute these variations to
the interplay between a Human Nature which
is common to all Mankind and certain
exceptionally unfavourable circumstances in
the local environments of some sections of the
human family during certain periods of time.

Race-prejudice = 242 242 242 (The Protestant

Background of our Modern Western Race-feeling,
pp. 211-227).

p. 224 medieval Western Christian / 中世基督教
Christian + the Heathen 異教徒 = 基督教 + 異教徒
" 異教徒 + 基督教 = 基督教 + 異教徒
irretrievably lost + 不可挽回的 潜在的

彼等 + 彼等 = 基督教 + 異教徒
彼等 + 彼等 = 基督教 + 異教徒

vs. protestant = 新教 + 新教
逆反 + 逆反 = 新教 + 新教

vs. 333 egocentric + 自我中心 + 自我中心
+ 自我中心 = 自我中心 + 自我中心

racial-feeling = 种族感情 + 种族感情, BL + 种族感情

p. 210 -- they are haunted by a perpetual
fear that some day the 'coloured' may be released;
that by weight of superior numbers or by more
successful adaptation to the local climate or
by ability to survive on a lower level of
subsistence or by readiness to do harder
physical and intellectual work, the 'coloured'
Colour may eventually bring the White Man's
ascendancy to an end and perhaps even

establish an ascendancy of his own over the
white man

The Uniformity Theory and the Diffusion Theory
(pp. 424-442)

Diffusion theory of the unmixed civilization of the
712000, 1911, p. 11.

p. 425, For, ex hypothesi, the theory cannot be called upon
to account for the original creation of the successive
diffused hypothetical primary civilization, be it the
Egyptian or any other, but there, where one it is
conceded that one civilization has been received by
one human society through an original act of
creation (instead of through an imitation act of
adoption) at least once upon a time, it becomes
shown arbitrary, careless to deny that the same thing
may have happened a second time, already in
some instance recorded or unrecorded, or at
least that it is capable of happening at some
unpredictable date in the future.

1911, p. 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

27 pp. 410-431, in which it is shown that
where we collect that the two and the three have
been able, through slow historical and historical

processes, independently to evolve such strikingly analogous similarities as those I have described, we can scarcely doubt that different human communities, belonging to the same species and endowed with the same intelligence, may frequently have hit upon the same inventions.

(Huber, W. M.: Social Life among the Insects.)
pp. 260-261

XIV " $\frac{1}{2}$ " - civilization - creative contribution - diffusion -

p. 240 - the fact that civilizations exist, upon mankind beyond their borders, both a back and a pull - a centrifugal push in the nature of radiation, and a centripetal pull in the nature of attraction, while a civilization is radiating out its material products as exports, its human numbers as traders, conquerors, colonists, and missionaries, and its culture in the shape of technique, institutions, ideas, and emotions, it is all the time drawing in other commodities and other beings and other techniques, institutions, ideas, and emotions from abroad. The roads which discharge them in one way or another (whether by train or plane or ship) carry a two-way traffic - exports and imports, emigrants and immigrants, cultural influences exerted and cultural influences received. This simultaneous and bi-lateral movement in two contrary directions is the life of life, and we can trace it in operation whenever life is being lived in the circulation of the blood, with its outward movement

from the heart to the limbs along the arteries and its return movement from the limbs to the heart along the veins; or in the economy of a Western industrial city, which draws its 'man-powers' and its 'raw materials' from the ends of the Earth while it is sending out its manufactures to the ends of the Earth again.

Page 721: Industrialism / 114 212 = 212
contribution 1, 114 212 212 - Diffusion / 114 212
p. 429

The ultra-modern Western scholar is apt to be betrayed insidiously, by the mental atmosphere in which his mind is constrained to work, into persuading himself that, because Western sewing-machines and Western rifles and Western cotton goods have been diffused throughout the Christian and Islamic and Hindu and Far Eastern worlds in these latter days, the diffusion of Western 'knick-knacks' is tantamount to the conversion of these four other living societies to our Western civilization, ---

p. 430 ... In spite of its overwhelming diffusion of our Western material technique, these non-Western civilizations can still call their souls their own. ---

It is the easiest thing in the world for a Western manufacturer to export a sewing-machine to Bombay or Shanghai. It is infinitely harder for a Western man of science or a Western poet or a Western saint to kindle in non-Western

souls the spiritual flame that is alight in his
case. Thus the importance of Diffusion in
human history will be mostly over-estimated
if it is accepted as its face value in quantitative
terms, for the greater the volume of the social
commerce, the lower, as a rule, is the spiritual
value of the social goods that are exchanged.

ch. Uniformity & Diffusion 1, 7012 = 1272-35-55 "

p. 426 =

The proper task of the student of Life is not to
magnify the potency of either principle tendentially
at the other principle's expense but to render to
both principles their real due. Our attitude
should be not fanatical but scientific, and our
method not dogmatic but empirical.

Human Nature & its uniform expression, 175-180 + 12
Civilization 7 4:22 1272-35-55 -- 22: Environment
Theory 7 8:122, 122

ch. 25 = 7912-35-55 = 7 1272-35-55 (H. H. Schuchman's
p. 250 They explained the manifest differences
between themselves and their newly-discovered
neighbors as being the effects of diverse environments
upon a uniform human nature, instead of seeing
in them the outward manifestations of a diversity
that was somehow intrinsic in human nature itself.

ch. 26 = 1 Environment 7 2:122-123, 12-1
Civilization 7 2:122-123

p. 261 -- if it is suggested that the environment
offered by Western Europe is the efficient cause
of our Western Civilization, it may be pointed out
that all the motley ingredients of the West-European
environment exist, without ever having combined
to produce an independent civilization on their
own account, within the present frontiers of the
United States.

p. 262 The Western Civilization, being affiliated
to the Hellenic, could not have arisen in some

area which had lain quite beyond the horizon of the Hellenic Civilization even at its widest range; and it is therefore idle to point out an area in the New World in which all the features of the non-human environment of the Western Civilization can be found, unless it can also be shown that the human environment in which the genesis of the Western Civilization in Western Europe occurred was offering itself in North America contemporaneously.

Physical and human environments of the

ancient civilization 1213212 4444444444

p. 269

It is clear that a virtually identical combination of the two elements in the environment may give birth to a civilization in one instance and fail to give birth to a civilization in another instance, without our being able to account for this absolute difference in the outcome by detecting any substantial difference in the circumstances, however strictly we may define the terms of our comparison.

the crossing = ... physical or external environment
+ ... =

p. 278 =

Supposing again, that we rechoose our bodily physique among the components of the external factor which acts upon the inner creative factor in the human psyche, then, in the light of what we have come to regard as the external historic function, we shall see the reason for a 'law' which we have stumbled upon empirically — the law that the genius of civilisations require contributions from more races than one. If the mongrel is found by experience to be more apt for civilisation than the thoroughbred, we may attribute his prowess to the stimulus administered to his psyche by the physical disturbance that results from the crossing of two distinct physical strains.

... environmental factor ... physical factor ...

18 p.61 A false analogy from the phenomena that were being brought to light by the Physical Science of the day led our Western historians of the last generation to picture races as chemical 'elements' and their miscegenation as a chemical 'reaction' which might be presumed to release latent energies and so be expected to produce effervescence and change where there had been stagnation and immobility before. Self-hypnotized by the imagery of this misleading simile, our historians deluded themselves into believing that 'the infusion of new blood', as they metaphorically described the racial effect of the Völkerwanderung, could account for those long-subsequent manifestations of life and growth which constitute the history of the Western Society.

* hybridation

[illegible]

environment "環境, 環境, challenge "挑戦, 挑戦
civilization "文明, 文明, response "応答, 応答
response "応答, 応答, response "応答, 応答
creativity "創造性, 創造性, lower "下, 下
instinctive "直感的, 直感的, mechanical "機械的, 機械的
response "応答, 応答, response "応答, 応答
The Unknown God "未知の神, 未知の神

p. 301 =

A general may have an accurate knowledge of his own man-power and munition-power and almost as good a knowledge of his opponent's; he may also have a shrewd idea of his opponent's plans; and, in the light of all the knowledge, he may have laid his own plans to his own best advantage. He cannot, however, foreknow how his opponent, or any of the other men who compose the force under his opponent's command, will behave, in action, when the campaign is opened and the battle joined; he cannot foreknow how his own men will behave; he cannot foreknow how he will behave himself. Yet these psychological moments, which are inherently

impossible to weigh and measure and therefore to estimate scientifically in advance, are the very forces which actually decide the issue when the encounter takes place. The military genius is the general who repeatedly succeeds in divining the unpredictable by guesswork or intuition. . . . they have admitted frankly that, when all is said and done, victory cannot be predicted by thought or command; by will because it comes in the end from a source to which neither thought nor will have access. If they have been religious-minded, they have cried 'Thanks be to God which giveth us the victory'; if they have been sceptical-minded, they have ascribed their victories — in superstitious terms — to the operations of Fortune or to the ascendancy of their personal stars; but, whatever language they have used, they have testified to the reality of the same experience; the experience that the outcome of an encounter cannot be predicted and has no appearance of being predetermined, but arises, in the business of a new creation, out of the encounter itself.

David Hume / environmental theory (pp. 468-475)

— 第 1 卷 'On the Rise and Progress of the Art and Science' 174-2, 27

The "environment + f, universal state = E, which
= 社会环境 -> 社会状态 (social status) = 小国寡民 (small states)
+ 文明, 文化 civilization / growth = 国家形成与扩张.
(p.473). von Thun's 2-0-0 model shows Grace =
自然. i.e., von Thun's 2-0-0 model + Greece / environment +
is physical character + 国际关系与冲突, i.e.
p.473 & ID =, "If we consider the face of the globe,
Europe, of all the four parts of the World, is the
most broken by seas, rivers and mountains;
and Greece of all countries of Europe. Hence
these regions were naturally divided into several
distinct governments. And hence the schisms
arose in Greece, and Europe has been witness
the most constant habitation of them." ~~~~

Toynbee's 历史哲学 p.496 = This diversity in
unity and unity in diversity which, as Herodotus
perceives, is characteristic both of Greece in
the Hellenic World and of Europe in the Western
World in a certain phase of their respective
histories, is life-giving to the world society.

because each part is constantly presenting challenge
to the other parts and thereby constantly provoking
creative response. 117 "It is societies or universal
state — Roman Empire 100 AD + — Greek Catholic
Christian universal church 1800 + EF 32 — 407
107 + 275 = 382 382 + 9 + 15 = art and science
1612 11 progress 1800 = 3715700 300 Far Eastern
World 1071 China = 11522300 + 17.

[illegible]

127 vol. 2, The Range of Challenge and Response
= 1717.

命題: civilization "unusually difficult + environment"
 か 生は not unusually difficult + environment か 生
 1 か 2 か, 2 か 5 "environment" difficult + 1 か 2 か, i.e.
the greater the challenge, the greater the stimulus
 1 か 2 か 2 か 成 立 2 か 2 か?

p. 289: $\bar{x} = 7n$ challenge n 7n 試合, n respondent = $x + y$
excess $x + y$ 成功 $x + y$ 成功, $x + y$ 成功 $x + y$, $x + y = x + y$
the inference suggested by a thousand successive
failures may be invalidated, at the thousand-and-
first encounter, by a single anomalous and quite
unpredictable success $x + y$ $x + y$ $x + y$.

リッデ方法係トテハ 再ニ比較ト云フトル

[illegible]

We shall conclude that there is a mean range of severity at which the stimulus of a challenge

is at its highest; and—assuming that the height of the stimulus is our criterion of value—we shall call this degree of severity the optimum. On this standard, we shall pronounce certain presentations of a given challenge to be 'defective', and certain other presentations of the same challenge to be 'excessive', on the common grounds that both alike are apt to evoke less successful responses than those which ^{are} evoked by the challenge at the optimum degree at which its effect upon respondents is the most stimulating. (p. 291)

12F = 21 'The Golden Mean' 7520月3.12 * 127
カ1 美077757

The law of compensation

P. 266 The severity of a challenge in the physical sphere may be compensated in the human sphere in several ways, ... A site which presents unusual physical difficulties to its occupants may secure them at the same time an unusual freedom from human molestation because the site is either unattractive or inaccessible to outsiders or because it is forbidding in both senses at once.

unrelated civilization 110757 環境 = 生マロトネ1771
i.e. p. 270 = At least, we may conjecture that when the fathers of the Egyptian and Sumeric and Sinitic civilizations had plunged into those jungle-swamps which they transformed in course of time into fields and cities, they did not find themselves compelled, like the Jews when they were rebuilding the wall of Jerusalem, to do their work with one hand while they held a weapon in the other.

Mayan civilization E, tropical forest, 1771 1771
1771 1771 = 307, human molestation 1771 immunity
754387E1771 (1771).

p. 292. There is a somewhat similar relation between the diverse experiences through which the fathers of the 'unrelated' and 'related' civilizations have passed. The fathers of the 'unrelated' civilizations, like the 'fossils in fastnesses', have responded to a physical challenge and have been compensated by immunity from human molestation. Inversely, the fathers of the 'related' civilizations, like the 'fossils in dispersion', have been compensated in physical values for responding to a human challenge. The dynamic act by which a 'related' civilization is generated is the secession of a proletariat from a dominant minority; and this is a human, not a physical, ordeal. The insurgent proletariat which initiates a new civilization by passing through this ordeal successfully is compensated by inheriting a physical habitat, ready made, from its predecessors instead of finding itself compelled to create a new physical habitat for itself out of the virgin wilderness; and this compensation is not in human currency but is physical. It takes the form of a reprieve from physical

hardship in place of that reprieve from human
molestation which is granted to the pioneer who
initiates a new civilization by wrestling with
Physical Nature in the virgin wilderness.

emigrants — 移住者 南方 + 北方 兩方, Chinese,
U.S.A. — 移住者 French-Canadians, etc — n'alien
human environment 對 移住者 challenge = 對 移住者
response = 移住者 對 移住者 移住者

law of compensation = 對 移住者 challenge 移住者

移住者
p. 274.

When we are confronted with a triumphant
response to some challenge from the environment
which is apparently superlative in its severity,
we must not accept this evidence at its face
value until we have made sure that the total
environment has been taken into consideration.
We must always bear in mind that the
environment is twofold — a physical environment
and a human — and that a challenge which
is delivered in either one of these two realms
and which appears superlatively severe at
first sight, may prove on closer inspection
to be tempered and attenuated by some
compensation which it carries with it in
the complementary realm, whichever of the
two that may be.